I.Goldenweiser Am Primitive--Ms. E-1 (1947) 1950 MC10 Goodyear MC10

/30 cont./
a fit very tightly, facilitates the normal development of her breasts. Like the boys, the girls wear some waist ornament, magic preventative, and it is not rare for them to wear some necklace with magic objects which have been "made sacred," to avoid bad influences. Nor /is it rare/ that they already have their ears pierced and occasionally wear earrings, although this ornament is for grown women. They do not cover the head and usually wear the hair short, as if it had been shaved and the hair was in an advanced state of growing in again. Nevertheless, though the garb described is the usual thing, the present-day girl frequently uses the adult robe /manta/ from the time she is very small, especially among upper-class women. /31/

III

INITIATION OF YOUNG WOMEN

32/ The life of a girl approaching puberty becomes less free in the upper classes, because her maternal relatives apparently then take her into account and endeavor to train her in feminine activities. In the lower classes the same preoccupation is shown, but oriented in another direction, as her labor has already been made use of very early in the family life, since, as we have already stated, they see in her the future adult woman for which reason they discourage her somewhat in her comings and goings into the woods, although it is also true that they show more concern than if they treated her as a child. Furthermore, they start to use blouses, as we described in the previous chapter, and she is told at a convenient time of the biological phenomenon which is to take place in her: menstruation. When the time comes and this shows itself, her first reaction is to inform her mother, or in her absence, the kinswoman with the most authority.

/92 cont./

The Guajiro women also known that men admire them and so endeavour to adapt hem to their taste: colors of light, attractive colors, simply cut, considerably ornamented (accoutrements), and for feast days or visiting all the collection of jewelry: bracelets, anklets, necklaces of several strings or thick chains with a pendant, numerous rings with big stones, especially cornes. Jewelry she was given on finishing her seclusion by her numerous relatives of the most distinction and prestige. From then onward she begins to wear them, in smaller quantities when she is at home, but the whole set when attending a feast or visiting. In Jarara a distinctive mark of high social standing is the use of earrings /arracas/ may mean earplugs. — Translator/. because in this region the women, who are not very careful in their dress, use this ornament which is an indication of their social and economic position.

93 The combination, then, of dress and physical appearance are two essential conditions of the attractiveness of the Guajiro women, which determine her success in order to be bought at a good price or that her husband may not have interest because of other marriages. The preservation of her physical attractions is a struggle which she maintains for these two reasons; also, drawing well, apart from making her attractive, is a sign of the class to which she belongs and which she must preserve at any sacrifice, as therein lies the prestige of her kin and the maintenance of their rates. /93/

In addition to the sexual incentive expressed in previous paragraphs, the Guajiro seeks in his marriage an economic value, that is to say, a woman who possesses certain qualifications that will assure him a certain latitude. The payment he makes for a wife permits him to demand of her his keep and that of his children, for which reason he seeks one capable of complying with this custom by her own efforts.

The work that the woman can carry out to fulfill this economic responsibility is of a domestic nature: the making of hammocks /chinchorros and hamacas/, bags, belts, pottery,

L.Gutierrez de Pineda--212 E-3 (1947) 1950 SC13 Goajiro SC13

/173 cont./
614 animal, or the reverse, etc., according to the nature and the
787 particular details of the dream.

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614 2. We find the origin of clan marks also commemorated
422 in the preceding narratives. Every group of individuals with
304/174/ the same name living in the same place had the problem of distinguishing their animals from those near by or at a distance. Mareiwa did not want this situation to give rise to problems. Along with each group of animals, he gave the corresponding name and representative animal and the property mark, which he engraved on a stone. At the present time they still recognize the generic mark of each casta used to brand the animals and /mark/ the individuals belonging to it. Nevertheless, a variation of this original idea is to be found. Clan marks are degenerating into family marks, and in a process even further advanced we find individual marks, constituted sometimes by a special sign or by the owner's initials branded by a hot iron on some visible part of the body of the animal, or a special cut or nick in the ears of sheep or goats. Tattooing the clan mark on individuals is becoming more and more rare; it is more common in the lower than in the higher classes, and among the less acculturated than among those brought into contact with whites. Regional and family variations are found in the same clans. The clan mark persists in some localities but as an adornment, a "luxury," as they say when questioned. To this end they replace the totem by a schematic figure of the animal; and among the mestizos, by the intial of the name. The parts of the body where these marks are generally located are the upper part of the thigh on men, and the upper surface of the forearm on women.

614 Sometimes they still place the totem mark of the clan on
422 objects of domestic use, (gourds, pottery, bags). But this practice is not very common. At the present time, articles of

7:Bollinder T-S (1920, 1955) 1957
SC13 Guajiro SC13

neither was much help. Our route went in a zig-zag from water hole to water hole. I did not feel altogether sure that the Gaffer would find the mission station. From what I could understand of the interpreter's inadequate Spanish and floods of Guajiro, it seemed that when the old man made his trip to the Macuira Hills, there was not yet a mission station there. I knew that it was of relatively recent date. If we could only get to Macuira, we could ask our way to the monks, I felt sure of that. Otherwise we should have to try and find our way to the little harbour of Puerto Estrella on the east coast of the peninsula. To go there involved a detour, but there would certainly be a white person or at least a mestizo there, who would be able to show us the way to Amáruru.

It seemed to us that our baquiano not only wandered round in search of water holes, but also avoided certain ranchos. What, we wondered, was the position with his clan? Was it engaged in a feud just then? I knew little of clan quarrels and blood-feuds, then.

The Gaffer now began asking everyone we met the way to Macuira. It was obvious that he did not know where he was and that we had a bad guide. The Guajiro have a wonderful sense of direction. They find their way unerringly about their trackless cactus steppes, where every place looks alike. They know every depression in the ground, every eminence, and they all have names. Like the Arabs in the desert, they never forget a way they have once travelled, so it was obvious that the Gaffer had never before been where we were then, that he had simply gone astray. The Indians' ability to follow tracks is also amazing. They can see by the hoof prints when a strange horse has been in among a herd, and they can track down a strayed bullock, even if it has joined company with others. An Indian can see whether others belong to his clan or not from a long distance off, even when he does not know them personally. They have a clan mark tattooed, or sometimes painted on their thighs, it is true, but an Indian seems to know to which clan they belong, even when you cannot distinguish those marks through field glasses.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

They were of black earthenware ornamented with figures. The women were making maize gruel. There, close to the green valleys, they ought to have been able to get any vegetables or roots they liked, yet they clung to their diet of maize and goat's meat. They had obviously put the pots on because they expected the men, and sure enough a couple of naked horsemen came galloping up, so at one with their horses that they looked like centaurs. The Guajiro Indians can be born on a horse in the literal sense, if their mothers have to be on a journey at the time. They look well on horseback, and even the old men rode well. The younger men were muscular and well-made, and more pleasing to our eye than the women.

The men had been out enjoying themselves. They had been hunting and their clan mark was painted in blue on their thighs. They must have done that to amuse themselves before they left, for normally both men and women have their clan marks tattooed.

We asked the men what they had hunted with, for they carried neither bows nor firearms, and also what they had hunted, for they did not seem to have got anything. They laughed and explained that they had had no luck, and showed us slings of plaited bast. They had been out after doves or rabbits, but had seen nothing. (The Creoles call the animal in question a rabbit, but its Latin name is *Sylvilagus cumanicus*.) They showed us the short throwing clubs with which they hunted this and made some practice throws. They were expert at hitting the target with both club and sling, but only at distances of twenty to thirty yards.

A youth showed us a whistle that he said would unfailingly entice a deer if you blew it—provided there was a deer nearby, as he hastened to add. Judging by the expression on the women's faces he was no famous hunter. A couple of men also arrived and we were able to think of doing business. We had no difficulty in buying what we wanted, provided we paid well. Prices were our great difficulty, yet these men were less spoiled than elsewhere in the peninsula. The Guajiro not only trafficked with the

They make designs on
their skin with black stain and tattoo themselves, especially on the arms and legs, with charcoal dust pigment. At least one of the marks is the same as the tribal brand.

MANUFACTURES

Women have a rather definite daily routine. They arise before daybreak, milk the cows, and prepare the morning meal for the men, who then go off to fish, hunt, fight, or merely loaf and drink chicha. They fill their jugs at the water hole and then spend the rest of the day collecting wild cotton, spinning, weaving, making ropes, grinding corn, making butter, cheese, and chicha, and performing other household duties. They milk again in the evening.

Textiles are probably the best *Goajiro* manufactures. Their other products are pottery (which is the virtual monopoly of a few sibs), bows and arrows, and saddles and harnesses.

Spinning and weaving.—Wild cotton is collected, the seeds removed by hand, and small wads are rolled around a thin stick to form small tubes about half an inch (12.5 mm.) in diameter and 6 inches (15 cm.) long. These tubes are then spun into thread with the use of a spindle, one end of which rests in a calabash bowl on the ground. Yarns are colored with vegetable dyes, especially divi-divi.

Almost every household owns a loom, before which the women sit for hours weaving hammocks and bright-colored belts for men and horses. The warp is made from one long continuous thread wound around two thick horizontal poles, the upper one firmly attached to two uprights, the lower one hanging loose and maintaining the tension. As the work progresses, the cloth is moved forward around the poles, so that an endless strip of cloth is produced, which is then cut. Shuttles are passed through by hand, the warp being shifted by means of a threading arrangement which takes hold of alternate strands. On a piece of cloth about 2 yards wide an inch of weave every three hours is considered very fast work.

Containers.—Most cooking utensils are made of crude earthenware by a few tribes in the vicinity of the Teta, a peak near the middle of the peninsula. Spoons and forks are cut out of calabashes. Some Indians possess enameled mugs and pots obtained from itinerant traders.

Weapons.—Almost every man possesses a good rifle. Cartridges are scarce and expensive and must be smuggled in. Firearms are consequently reserved mainly for warfare, and the bow and arrow is the everyday weapon.

The bow is made from the hard, springy wood of the black palm. It is almost round in cross section, 5 to 6 feet (1.7 to 2 m.) long, and strung with a special sisal cord. The end which rests on the ground is protected